

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## POETRY.

From Zion's Herald.

### HOPE OF HEAVEN.

When calmly on life's sea we ride,  
And prosperous gales are blowing;  
When all our wishes are supplied,  
And joy and peace are flowing;  
To earthly things our hopes are given,  
Nor think we of a hope in Heaven.

But should there but arise a storm,  
No more by Zephyrs wafted—  
Should angry clouds our sky deform;  
And all our hopes be blasted;  
Then, dash'd by rocks, by tempests driven,  
We see and find a hope, in Heaven.

And then, tho' from the sorrowing breast  
All earthly hope is wrested;  
And tho' the spirits sink oppress'd,  
Of every joy divested;  
The heart by grief and anguish driven,  
Is sooth'd by the sweet hope of Heaven.

And what can stop the tide of woe,  
Or heal grief's strong commotion,  
Or calm the winds that roughly blow,  
On life's tumultuous ocean,  
Like that blest hope to mortals given—  
Our sorrows all shall cease in Heaven.

Or, what can dry the gushing tear,  
When dearest friends are parted,  
Or what the anguish'd bosom cheer,  
Or heal the broken hearted,  
Like the sweet hope to mortals given—  
We meet to part no more in Heaven.

It is this hope which bids us smile,  
Tho' by rough surges beaten;  
The pains of life it doth beguile,  
And all the bitter sweeten,  
To man no greater bliss is given,  
Than the bright glorious hope of Heaven.

Tho' mis'ry then on me be hurl'd,  
And all my joys be taken;  
Tho' I be left in this wide world,  
Poor, friendless and forsaken;  
This, only this, to me be given;  
I ask no more—this hope of Heaven. P.

Until within a few years our knowledge of South Africa was confined to the colony of the Cape of Good Hope, which stretches along the coast at the southern extremity of the continent, and includes the white settlements and the country of the Hottentots. In the year 1801, however, two English travellers penetrated into the interior, to the distance of 900 miles, in a north-easterly direction from Cape Town, where they discovered towns of considerable magnitude, and among others, Lattakoo the capital of the Boschuanas, which was supposed to contain 8 or 10 thousand inhabitants. In the year 1802, the London Missionary Society established a mission among the Griquas, at the distance of 700 miles in a northeasterly direction from Capetown, and in 1817 two missionaries were sent by the same society to Lattakoo, where they have been treated by the king and chiefs with much respect. All attempts to penetrate to any considerable distance beyond Lattakoo have proved unsuccessful. There are many indications, however, that numerous and powerful tribes inhabit the country north of the Boschuanas; and decisive evidence of this fact is furnished by the following account of an interruption of the Mantatees, which we copy from the Evangelical Magazine for January. It is derived principally from information communicated by Mr. Moffat.—*N. Y. Observer.*

### WAR IN SOUTH AFRICA.

The approach of a numerous and ferocious multitude of unknown savages towards Lattakoo and its neighbouring countries, has been frequently noticed in the public papers, and a considerable alarm was consequently excited not only in the country more immediately menaced, but in the colony of the Cape itself.

Mr. Moffat, one of our missionaries at Lattakoo, thought it necessary to obtain accurate information respecting these invaders, who had destroyed Kurreechane, the Baralongs, &c. &c. and therefore set out on horseback, accompanied by Mr. G. Thompson, an English gentleman of Cape Town, to reconnoitre.

The result of the information so obtained was laid before the people of Lattakoo, by King Mateebe, in a public meeting called for that purpose; when it was determined to prepare for their defence against the approaching enemy. Mr. Moffat also repaired to the missionary

settlement at Griqua Town, and having informed the people of the danger, and that the enemy had entered Old Lattakoo, an armed body of about 100 men, mounted on horseback, proceeded towards the spot. Mr. Moffat was requested to accompany them, as it was reported that there were white men among the invaders, and it was hoped that his presence would prevent any rash measures on the part of the Boschuanas of Lattakoo, or of the Griquas, who, though resident in or near the missionary settlement, are yet but partially civilized.

On the 24th day of June 1823, the party proceeded as far as the Malareen river, where they halted; but a few went forward in the evening, to watch the motions of the adversary; and at 10 o'clock next morning came within sight of them. Mr. M. and Waterboes, the chief of the Commancho, having obtained some information from straggling individuals, proceeded till they beheld the immense black group, who were enclosing the cattle they had taken on their march.

After consultation on the best plan to be adopted in their present circumstances, it was agreed to send forward one or two of their number unarmed, and request two or three of the Mantatees to come and confer with them. But this plan of pacification was immediately frustrated, for they broke out into a most hideous yell, (probably like the Indian war-hoop) and the armed men rushed upon them in the most furious manner.

The Griquas retired to a small distance, and calmly prepared some food for their own dinner, and hoped, by their pacific behaviour, to excite some familiarity between the parties; but all the means they could devise to bring them to terms of peace, and to prevent bloodshed, were unhappily unavailing.

Early in the morning of the 20th, the Griquas mounted their horses, and approached within about 150 yards of the enemy, when they renewed their dreadful howl; threw out their right and left wings, discharging from their hands some of their savage weapons. Their black dismal appearance, and savage fury, were calculated to daunt; and the Griquas, on the first attack of the enemy, retreated a few yards, and again drew up. Waterboer then commenced firing, and levelled one of their warriors to the ground; several more fell, when the wings retired, with their shields on their backs, crouching as the muskets were discharging.

According to the plan agreed upon, the firing was slow, but very regular, considering it was by a very irregular and undisciplined corps. It was expected that the courage of the enemy would be daunted, when they saw so many of their warriors fall by an invisible weapon; and sufficient intervals were afforded them to make proposals of peace, but all was ineffectual. They advanced with renewed fury, so as to oblige the Griquas to retreat, though only to a short distance; for the enemy never attempted to advance more than 200 yards from their cattle.

The firing continued, and proved very destructive, for many of their chiefs fell victims to their own temerity; yet they still pushed forward, treading on the bodies of their slain companions.

Ammunition having become scarce, it was resolved to endeavor to draw out a part of the men by means of the horsemen retreating, and then galloping between them and the main body, which was once effected, and many in consequence fell.

At length, after a conflict of two hours and a half, the enemy gave way, taking a westerly direction, which the horsemen intercepted; they then descended towards a ravine, which they crossed, and were again intercepted. This rendered them perfectly desperate; but they were soon repulsed, with a considerable loss. They then continued their flight to Old Lattakoo, where, joining the party they left there before the battle, still more numerous they set fire to the town, and retreated, in an immense body, northward. The Griquas continued to pursue them about eight miles; and though they remained desperate, they were filled with terror, lest, as they expressed it "the thunder and light-

ning should overtake them."

Mr. Moffat refrained during the whole contest from fighting, nor did he discharge a single shot; but he laboured assiduously to prevent the Boschuanas (the natives of Lattakoo, who were present at the battle, effecting but little,) from killing the inoffensive women and children; and by galloping among them, he prevented many acts of horrible cruelty.

"Contemplating this dreadful battle," says Mr. M. in his Journal, "we cannot but admire the providence of God, that not one of our number was killed, and only one slightly wounded. This barbarous people are extremely numerous, both sexes amounting to at least 40,000. The men are tall and robust, perfectly black, being smeared with charcoal and grease. Their dress consists of prepared hides, hanging double over their shoulders. During the engagement they were naked, except a small skin about their middles, and a cockade of black ostrich feathers on their heads. Their ornaments are large copper rings, sometimes eight in number, round their necks; with numerous arm, leg, and ear rings, of the same material. They have porcelain and copper beads, and some of the men large ear plates. Their weapons are spears, axes, and clubs. In many of these knob sticks are irons, fastened like a sickle; but more were circular, and sharp on the outside. Their language appears to be only another dialect of the Boschuanas, so that I could understand them nearly as well as the people of Lattakoo. Most of them seemed to be suffering from want; so much so, that in the heat of the battle the poorer class seized pieces of meat, and with the utmost avidity devoured them raw."

The Griquas took from the invaders about 1000 head of cattle, which they had obtained from various tribes on their march. The care of the women and children was left to Mr. Moffat and Mr. Melville.

"Considerable mystery," says Mr. Moffat, "seemed to involve the whole affair. That such a numerous body should cut their way through a vast tract of country, conquering and dispersing many populous and powerful nations, and at length be stopped by a few horses and guns! Had the Griquas arrived two days later, we must have made a precipitate flight, with the loss of property, and probably of life. What God, the all-wise disposer of events will hereafter effect, we must stand to see." It is remarkable that the Matchapees, on the Krooman river, are as yet the only people who have escaped the scourge; and it may be hoped, that the interest which the missionaries have taken in their welfare, may lead them to deprecate their leaving them, as once they wished, and increase their respect, both for their civilized friends, and for the instruction offered them."

[Various reports have since the battle reached the Griquas, respecting the retreat, the motions, and the intentions of the invaders; and the expedition continued on the alert, in order to withstand future assaults, should they be attempted.]

The condition of the Boschuanas who have been robbed of their cattle by this invasion, is distressing in the extreme. "When a commercial or agricultural people," says the Rev. Dr. Philip of Capetown, "are deprived of their property, they have resources left, they may still emerge from their distress, and rise above their misfortunes; but when a pastoral people are robbed of their cattle, they have nothing left—they must perish or rob others." It is highly probable, therefore, that the Boschuanas who have lost their cattle will betake themselves to the mountains and the bushes, and become robbers of the desert, or what is termed in South Africa, Bushmen. Dr. Philip thinks there can be no doubt that the Bushmen of South Africa were once in possession of the fertile parts of the country, till they were deprived of their herds and flocks, and forced to depend on the chase and plunder for a subsistence.

From the Philadelphia Recorder.

### A DIALOGUE.

"Are you a pupil of Socrates or a disciple of Mohammed?" exclaimed Morton, after listening for some time to the language of Harvard. "No, Sir," replied his companion, "I am a Christian, a liberal one 'tis true;—I have no idea but what

the worshippers at Mecca may be right in the main, and, as to Socrates, I would sit at his feet, though I believe we have a wiser teacher."

M. Then you believe the Gospel to be a mere system of morals?

H. Certainly. What more do you want?

M. A new name to our revelation, if nothing beside; for, instead of Gospel, we ought to denominate it law.

H. As you think proper. I care not for trifles.

M. And to the term law we may put an epithet of most terrible.

H. Why so?

M. It is most spiritual in its precepts. The author of it has laid open the secret recesses of the heart, and taught us that a single emotion there is a breach of the commandment. His commentary, like a blaze of light, searches every motive of the soul.

H. What then?

M. If God was so terrible in his punishment of the Israelites for their transgressions under an imperfect revelation, what may not we expect, on whom the full orb has risen?

H. But the Israelites were pardoned when they repented.

M. Yes, pardoned when they offered sacrifice; and that sacrifice Paul tells us was typical of the Lord Jesus, and they who offered it, offered it in faith. Without shedding of blood there was no remission, and the blood they shed had no virtue of its own. It was a mere shadow of the blood of Him, who, through the eternal Spirit, offered himself without spot unto God.

H. Sacrifices were established merely to make the Israelites like other nations. They had no definite object.

M. Do you thus arraign the Almighty, and say that he gave a multitude of regulations concerning that which was of no use? Nay, do you say Paul was not inspired, who declares that Christ was the substance of the whole Jewish ceremonial?

H. On Paul may have been mistaken—He speaks sometimes in figures—But do you believe the idea that Jesus Christ died as an atonement?

M. Unless I believe that idea, I must believe that you and I, and all the world are lost.

H. Prove that.

M. Cursed is every one that continueth not in all things written in the book of the law to do them.

H. Can you think God will inflict this curse?

M. He has done it already. The whole creation groaneth and travaileth in consequence.

H. God is merciful.

M. Not so merciful but that six thousand years of sorrow have been allotted to our race already—He is also just.

H. Will not his wrath leave us at death?

M. What evidence is there of that? Can we satisfy his law in any other way than by continuing to suffer? The same sin resting upon the soul will produce the same wrath in eternity as in time. A change of worlds does not change the veracity of God. Beside, we are told of the fire that never is quenched.

H. Can we suppose God will allow his creatures to continue to suffer? His compassion must be extended.

M. The angels who kept not their first estate have been cast into hell, and if he spared not them, will he spare us? We are not more worthy his regard than the children who dwell in his presence. The curse follows sin—the curse makes us miserable here—without an atonement, the curse will continue to rest upon us forever. If then Jesus be not an atonement, what is our hope?

H. God is called a Father.

M. If he be a Father, he is also a Sovereign. But his very character of a Father makes it necessary for him to punish sin.—if he overthrow his righteous law, what becomes of the stability of happiness?

H. An earthly father will pardon without atonement.



**M.** Will you ascribe imperfection to God? An earthly father often reaps bitter consequences from his unrighteous dealing, even in the short space allotted to his household; and think of the immensity of the empire of Jehovah—think of the eternity of its duration—shall we ascribe the blinded conduct of a short sighted mortal to Him! A single instance in which His law is allowed to remain unsatisfied will continue to operate, remember, through everlasting ages—An earthly parent acts for the present moment, and in his mode of acting oft increases misery. The Almighty acts for eternity, and in his modes of acting manifests unsullied rectitude, and creates enduring happiness—If our whole race were to perish, what would be the consequence, compared to allowing His integrity to be tampered under foot?

**H.** Your severe ideas will never be received.

**M.** Severe ideas, as you are pleased to call them, lead me to rejoice in the Lamb of God who taketh away the sins of the world.

Morton was astonished at the imprudence of this man in calling himself a Christian—"Why," said he to Mr. W—whom he met a short time after, and who had been all his days a declared follower of Paine, "he is more like one of you."

**H.** To tell the truth, replied the Infidel, he and his followers are exactly of my sentiments, and it is not fair play that they do not avow it. I am willing to unite with them. They are Deists precisely like myself.

Indeed the prophecy is fulfilled, thought Morton. There have come those who deny the Lord that brought them. May I not be among those beguiled to destruction.

#### "THE HOLY SPIRIT."

Extract from a Sermon on the influences of the Spirit, by the Rev. Seth Williston, of Durham, N. Y. It is worthy of remark, that soon after the delivery of this sermon, the wishes of the pious past or were in a good degree realized in a special work of the Spirit among the people of his charge.

"We ought to ask for the gifts of the Spirit with more importunity, than for all other blessings put together. How much more? said the Saviour. Shall your Father which is in heaven give good things to them that ask him? When he had occasion to repeat his declaration, he said, 'How much more shall your heavenly Father give the Holy Spirit to them that ask him?' In the last instance the Holy Spirit is put in the room of the good things spoken of; as though it was the principal thing, and that which really comprehended all desirable good. This was pre-eminently the gift which the ascended Redeemer received for men, yea for the rebellious also, to prepare the way of the Lord God to dwell among them, Psalm lxxviii. 15. It is when the Spirit is shed down, that we are made partakers of the Divine nature, and brought into union with Christ. And the more abundantly it is shed on us, the more are we made to feel and act like our master. It is by an increased operation of the Holy Ghost on the hearts of the saints, that we are to be prepared to do what must be done by them to bring forward the Millennium, and preserve it in its glory. And it is by a still more powerful and uninterrupted operation of the Divine agent, that they are to be perfectly fitted for, and preserved in the enjoyment of their eternal inheritance.

The impenitent do, in a sense, always resist the Holy Ghost; and there are some who do it in an aggravated manner. But in all the resistance which they make to its operations they are against their own souls. The unregenerated are greatly concerned, if they could but know it, in the work of grace which God is now carrying on in the land. Sinners! these outpourings of the Spirit are your hope. You may think light of them; but they have a favourable aspect on your immortal interests. We would not be understood to intimate, that no sinners are converted, except in times of general awakening; but we do not hesitate in saying, it is our belief, that these are the harvest seasons of the church; that these are eminently the times when the gospel net is cast on the right side of the ship, enclosing a multitude of fishes. The more common, the more powerful, and pure these outpourings of the Spirit become, the greater is the prospect that you, who have hitherto neglected the great salvation, will die in your sins.

May these sacred fires which the Spirit of God is kindling up in so many places, spread far and wide; and as they advance,

may they consume the wood, hay and stubble, which have been built in the temple of God, and destroy the works of the devil through the whole of the fallen world! But all those fires which have not been kindled from the altar of God, may they be speedily, not only quenched, but utterly extinguished.

O that one of those holy fires, enkindled by the Spirit of God, might break forth in this town, and burn in this sanctuary, to consume the dross of this church, and make us like silver which is seven times purified! O that God would pour out His Spirit upon us, and give efficacy to His word, causing it to become quick and powerful on the minds of his people! How desirable it is, that we should see, and soon see, a listening attention in these galleries, and indeed in every pew and seat in the Lord's house. How desirable it would be to see our children remember their Creator in the days of their youth; and to hear all ages and classes, who have been living without God in the world, begin to inquire, 'Where is God my maker?' Let it be your hearts desire and prayer to God, that many a proud rebel may be humbled at the cross, and there seek for pardon and find it. May the time to favour this Zion of God not be distant!—The Lord grant in his infinite mercy, that this church may, by the copious showers of His Spirit, be greatly increased with such converts as shall prefer Jerusalem above their chief joy! And is there a child of God in this assembly, or in the world, who will not to this petition add his hearty Amen?

From the London Baptist Magazine.

#### IRELAND

From J. O'Brien to the Rev. J. Wilson, Colloony, July 19, 1823.

The truth is prevailing, and must prevail; it has proved itself to be the power of God unto salvation. The word which has gone forth from the mouth of the Lord shall not return unto him void; but it shall accomplish that which he pleases, for it is his message to man. In all my travels, where the scriptures of truth are impressed on the minds of the poor, I witness, with delight, the good resulting, even in their general conduct; parents and children, husbands and wives, are kind and affectionate to each other; and whole villages, formerly the habitations of idleness and immorality, are now exhibiting the pleasing aspect of industry and decency, and praying for blessings to attend the Baptist Society, for sending such a happy mode of instruction (in their own language) into their houses; and according to their own acknowledgement, he who was in the habit of swearing fears an oath; the drunkard is become sober, and he who stole, steals no more, but labors with his hands to provide things honest in the sight of all men. The young man who conducts the school for me, whose mind was full of prejudice against the truth; contending that none could be saved but those within the pale of the Roman Catholic Church; I have taught to read the Irish Testament in both characters, which he reads and explains to his former companions, and stimulates them to a perusal of the sacred volume, as alone able to make them wise unto salvation through faith in the Lord Jesus Christ. I called at the house of F. D. in the manor of N. where I beheld J. F. a middle-aged man, whose appearance was the index of an ill-spent life. There were many other visitors with the family, when I begged their attention to the Irish scriptures, and commenced reading. They all heard me with seeming earnestness; but there was none so much interested as F. who could not help sighing. I inquired of all present, what they thought of the things I brought to their ears. F. was the first that answered, and with seeming emotion confessed that he had been, during his past life, an enemy to all righteousness, by wicked works; and anxiously inquired if there was any hope for a vile wretch in his condition. I told him I would give him an answer on the best authority, and read to him the declaration of the Saviour respecting the joy in heaven over a repenting sinner. 'Well,' said he, 'but how can I atone for what is past?' This inquiry directed me to the doctrine of the acquittal of the guilty, without disparaging the nature and glory of Divine justice; and read the first of Romans, and noticed the sixteenth verse and third ditto, and endeavored to address their understandings with the sum and substance of the whole chapter. F. remained silent, and all present expressed their satisfaction that his inquiry led to the consideration of

subjects which never occupied their attention before; and they all joined in a hearty invitation to me, to continue with them the remainder of the day; and after I left them, F. accompanied me about four miles, hearing and asking questions from the scriptures; and told me, when I was parting from him, that he would soon pay me a visit at my house, in order to receive further instruction on what he heard that day.

I remain your faithful and very humble servant,  
JOHN O'BRIEN.

#### PLAN OF THE JEWISH SETTLEMENT.

The Directors of the American Society for meliorating the condition of the Jews, have come to a decision as to the plan of their future operations. The views of the Directors are now limited to the purchase of a tract of 5 or 6,000 acres.—The purchase has not yet been made. Until the land is procured, such Jews as may come to this country, are to be provided with accommodations at some place in the neighborhood of New York, where they are to reside in one family.

**PLAN—1.** The object of the Society is, to invite and receive from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

2 The Jews who come to the settlement are principally to be employed in agricultural and mechanical operations.

3 In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

4 In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as general superintendent of the settlement.

5 A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences, as may fit them for becoming intelligent, respectable and useful members of society.

6 Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

8 On the contemplated settlement, a farm shall be stocked and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

8 All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

A copy of this plan is to be sent to Count Von der Recke, with a request that he would act as the agent for the Board, in calling the attention of the religious public in Germany to the objects of the Society.

From the New-York Observer.

#### EDUCATION SOCIETIES.

MESSRS. EDITORS—

One of the wisest plans of the late Emperor of France, to carry into effect, what has been styled the "continental system," was the establishing of a national military school. Upon his army he put his chief dependence. And this institution was to furnish his army a supply of faithful and thoroughly furnished officers. At this school was placed every youth who, to the eye of Napoleon, possessed such talents as, when properly cultivated, would enable him to wear the sword with honour, and lead to battle with success. By this means many youths of the finest talents were led forth from indigence and obscurity to stations of honour and trust in the armies of France. Upon this system of gratuitous military instruction the Emperor placed great dependence, and from it, began to witness the happiest and most important results.

It is not derogatory from the honour or sacredness of the cause of Christ, to say, that those who are engaged in its promotion may learn much from the wise plans of the "children of this world." We believe that no part of the system of means now in operation to evangelize the nations is of more vital importance than that which has the same bearing upon the triumphs of the Cross, as did the great military school of Napoleon upon the successes of his arms. It is by the faithful and enlightened preaching of the Word of Life, that the God of Zion will make "her walls salvation and her gates praise in all the earth." But it is well known to all who have attended in the least to facts on the subject, that there is an alarming deficiency in the number of well qualified labourers in the spiritual harvest. The great Head of the church has been pleased to send his renovating and sanctifying spirit upon hundreds of our youth, thus bestowing upon them the first great gift necessary for the gospel ministry. Many of these youths are of the first promise, but for some wise purpose, comparatively few of them possess the means of education, to that degree which the office of bishop demands. To the church as a body, however, these means in abundance are intrusted. Will Christians use their Lord's money as faithful stewards, if they suffer these youth to be, in a great measure, lost to the church, for the want of that education which money would enable them to acquire? We rejoice that means are in operation to assist these "indigent and pious youth" in attaining that education which is necessary for one who would be thoroughly furnished for the great work of preaching the gospel. But we at the same time mourn over the fact, that these means are as yet altogether inadequate to the wants of such youth. Societies are in successful operation for furnishing the Bible to the destitute; this is highly important and necessary yet we would ask, will not those who receive a Bible stand in need of some Philip to open his mouth and preach unto them Jesus. If we would have the Bible produce the effect that the great Head of the church intended to have produced, we must send it by a faithful minister of the gospel. Missionary societies are doing much good, but they can only take labourers from one part of the field where there is enough for them to do, and place them in another part where perhaps the Macedonian cry is more imperious. The object of education societies is to increase the number of labourers in our Lord's vineyard; and until the number of these is in some good degree adequate to the demands for their employment, we confidently believe that education societies put forth a mighty claim upon the prayers and patronage and property, of all those who "love Jerusalem above their chief joy."

We are indulging the hope that much more will be written, for a branch of christian benevolence on which depends, under the blessing of God, the best hopes of Zion.  
I. H. S.

#### CHARLESTON BETHEL UNION.

Wednesday Evening, 5th March. Committee No. 3. T. F. chairman held a meeting on board the Bremen ship Graff Zinzendorf, captain Myer. On account of the inclemency of the weather, the meeting was held in the cabin, which was well filled with a serious and attentive audience, principally masters of vessels and seamen. One of the seamen in substance observed, "He was happy in having the opportunity of saying something for that Saviour, whose cause he has espoused. It was the best of causes; one in which he gloried and rejoiced, that he had ever enlisted. He thanked God for having commenced a work of grace in his heart, and that he had been called to bear the Cross of Christ, of which he was not ashamed. He exhorted his seafaring brethren, with the greatest earnestness, to repent and forsake their sins, and enlist in the best of causes." Another seaman arose, and said, with much humility, "that he felt himself unworthy to say any thing on this occasion;" and addressing himself directly to seamen, observed, "we, above all other men, ought to be prepared for death; for the nature of our calling exposes us to many more dangers than others. A starting plank, a hidden shoal, or a sudden blast of wind, in an unexpected moment, may plunge us into the ocean, and hurry our souls before the bar of God." He concluded by kneeling down and offering up a fervent prayer to God for seamen, and Bethel Union Societies.

The meeting was solemn and interest-



ing, and we humbly hope some little good was accomplished. Our hearts were refreshed, and we felt as Peter did when on the Mount, that it was good to be there.

It is worthy of remark, that the pious owner of this ship has enjoined, and made it part of his instructions to the master, that he should assemble his crew morning and evening, for the purpose of addressing the throne of grace, and have Divine Service performed every Sabbath.

*Sabbath Evening, July 27.* Committee No. 5, J. C. chairman, held a meeting on board the ship Commodore Perry. After mentioning other exercises, the Report says, Captain H. of such a vessel, led in prayer, and addressed the meeting in an edifying and impressive manner. It was truly a cause of gratitude, to hear a master of a vessel pray for and address his brethren, who go down to the sea in ships as Capt. H. did. O that the Lord would raise up more such men to command on the deep—then might we look for a speedy fulfilment of the promise: "The abundance of the sea shall be converted to God." To witness such a monument of Grace, as Capt. H. represented himself, is a great encouragement to pray for the conversion of mariners.—An animated address was also made by a clergyman present, on the importance of improving the Sabbath evening in a manner becoming candidates for immortality. It was indeed pleasing and encouraging to see the number that were assembled on this occasion; and to witness their attention to the solemn truths which were delivered in their hearing. O that we could praise the Lord for his goodness, in disposing them to attend.

At the close of the meeting on this occasion, a sailor came to his minister, and requested him to pray for him, and that he would beg all Christians to pray for him after he should sail, saying that he had been one of the greatest of sinners, and that since he attended the Bethel meetings, he had been very anxious about it; and that he then felt very much distressed. To give some idea of the effects of such meetings, where they have been continued for some time, we would remark, that a member of this board, being on board a Liverpool ship, and observing the men to be very cheerful at their work, asked them if they ever attended the Bethel meetings at Liverpool. They answered with one accord, "O yes, we always attend." He asked them if they thought these meetings had done any good. One says, why, sir, you cannot think what a change they have produced: they used to be always swearing and getting drunk; but the Bethel meetings have done it all away. You will hardly hear any swearing now; they are all sober, and attend to their work. These meetings are the best things in the world for seamen. Our captain goes, and all the owners are Bethel men.

From the Philadelphia Recorder.

#### BAPTISM OF ANOTHER JEW AT THE EPISCOPAL JEW'S CHAPEL, LONDON.

On Sunday evening, October 2d, a converted Jew, a native of Poland, was baptized in the presence of a numerous congregation, at the Episcopal Jew's Chapel. He left Poland early in life, and had for many years travelled, as a merchant, in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with the earnest desire to be led into the truth. The result was, what will ever be the case, with the sincere inquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith. Not knowing what course to pursue, he went to the house of the Rect- or of a Parish in London, at whose church he had attended on the Sabbath days, but was told he had left town, and would not return for a fortnight. Having heard of the existence of a Missionary Society, and made known his case to the Assistant Secretary of that Institution. Being told by him that he had better make application to the Jew's Society, he replied, "why should you wish to send me to the Jews, when it is my earnest wish to become a Christian?" The Secretary soon rectified his mistake by explaining the nature

of the London Society, and gave him a note of introduction to the Chaplain of the Episcopal Jew's Chapel; a satisfactory testimony to his former character was obtained, and it appearing, after much examination, that there were sufficient grounds to hope he was now, through the grace of God, a sincere believer in the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. The evening of the Typical lecture was chosen for the occasion, and a still more numerous assembly of Jews than before were present at the solemnity.

#### CONVERSION OF MR. DRACH.

Mr. Drach, a Jewish rabbin at Paris, is converted to the faith of Christ. He is about 35 years of age; accomplished and pleasing in his manners, and has been of high reputation among his countrymen. The rage of his countrymen against him, on account of his conversion, is similar to that which Paul, on his embracing the Christian faith, experienced. Mr. Drach expresses his earnest wish "to imitate the conduct of the great apostle Paul; and like him to lay his Rabbinism at the foot of the cross of the blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large." He is preparing a great work on the Bible, for the conviction and instruction of the Jews. God is preparing him in the furnace of affliction. His wife (whom he tenderly loved, and who had great property and name) has induced either by friend- or her own adherence to Judaism, left him under circumstances peculiarly trying. But though he is cast down, he appears not forsaken or destroyed.

Miss Register.

#### BRAINERD MISSION

*Extracts of a letter from M. David Gage*

We have received a letter from Mr. David Gage, at Brainerd, under several dates, the last of which is Jan. 11, 1824. He started for Brainerd with several others in September last and arrived on the 14th of November, after a prosperous journey of about 8 weeks. He writes, "We found the Mission family in great need of our assistance, so many of them were sick. About half had the fever and ague. Brother Ellis will probably never recover, several of the scholars are sick—one girl died two days after our arrival, others have gone home because there was no one to instruct the schools. The charge of the boys was committed to me, the girls to Mrs. Gage. We find them pleasant and agreeable. There are now only 40 boys, and 10 or 12 girls. One of the boys is an Owhyhean and gives evidence of having passed from death unto life. He is the only one in the schools, who has a hope, one of the girls is under serious impressions.

Under date of January 5, he states, "I find but little time for relaxation or retirement. When out of school, I must take my tools in the morning, work with the boys till school time, the same after school, and repair their tools in the evening, and once or twice in a week set up with the sick. There are now 20 laborers at this station, and not more than half are in a situation to render the mission any service. We hope, however, some are fast recovering. Father Hoyt has had no use of his limbs for several weeks, brother Ellis continues very feeble, sister Vail has been unable to walk across the room for more than a year. For these, 2 or 3 must be employed, and there are several others, who require considerable attention; in addition to all this, the care of between 50 and 60 scholars; all this imposes a laborious task upon those who are blessed with health. Tho' my labors are hard, I feel it is the cause of God, and am cheered with the thought that good has been, and probably will be done, and that the schools will prove a great and lasting blessing to this poor benighted people." *Evan. Monitor.*

From the Christian Gazette.—Phil.

#### IGNORANCE OF CHRIST.

A correspondent has given us the following remarkable sample of ignorance of Christ, existing not among the heathen of our suburbs, but among those whose walk in life would authorize the expectation of better things.

"A pious female told me that in a conversation which she had with a young lady of this city, she happened to mention the resurrection of the body; upon which

the other burst into a loud laugh. The lady, surprised, enquired the reason of her mirth. I was laughing at you, said the young lady; do you believe that bodies will ever be raised again? Yes, replied the pious female: why then, returned the young lady, what confusion there will be in Arch street grave yard, for they are buried three double there already. I do not know how they will ever come out. After some farther conversation, she ascertained that this gay young lady was a professed infidel!"

It hence appears, that ignorance of the Christian religion, in this city, is not altogether confined to the lower classes, as the Rev Mr. Patterson seemed to think in his appeal not long since in behalf of Missionary aid.

The following communication relating to the same subject, calls for the anxious inquiry,—"shall nothing be done for these perishing immortals?"

In company with a beloved brother in Christ, I recently visited a part of the country about 7 miles from this city, where we had a meeting previously appointed. During the service of the day I discovered an unusual degree of hardness and inattention in the people.—Although the preaching was of the most pointed, solemn, and awful kind, yet there appeared to be a vacant careless look in the countenances of most present, that I scarcely ever saw under similar circumstances.—At a meeting in a private house, in the evening, seeing that all we could say made but little impression, we began to converse with some individuals for the purpose of convincing them of their lost condition as sinners—and of the importance of an immediate repentance and submission to God—and in doing this we soon found the true reason of that indifference which was so apparent through the day, several indeed appeared somewhat impressed, but in general the most alarming ignorance of the word of God, as well as the most inveterate prejudices against it were manifested. Whilst some remained to contend against the truth others showed their enmity to it by leaving the house in the most abrupt manner.

On visiting 8 or 10 families the next day we found but 3 or 4 persons who professed to know any thing about experimental religion—he rest were either totally callous to any thing of a religious nature, or under the fatal delusion of Universalism, with all its concomitants—*infidelity, carnal security, immorality, enmity to the Gospel of Christ, and a total forgetfulness of God*—Whole families of young ladies were so far led astray by the false teaching of men, and the artifice of the grand adversary of souls, as even to deny the plainest assertions of the word of God, and to contend that they were not sinners, neither had any need of repentance—sentiments so directly opposed to the whole tenor of scripture, as well as the dictates of common sense, that I was surprised any should be so bold as to avow them. Yet delicate females under the influence of such sentiments as these have the audacity to raise their mouths against the heavens—to stretch out the arm of rebellion against omnipotence, and give Jehovah the lie to his face—O! ye daughters of Zion will ye not weep over them! ye who know something of the love of God which passeth knowledge, will ye not labour to send them teachers after God's own heart—teachers who will not lead them in the path to perdition, but bring them to that fountain opened in the house of David for sin and uncleanness, that they may wash and be healed!

PHILOS.

FROM ZION'S HERALD.

#### THE PRACTICAL EXPOSITOR.

*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—JOHN 3. 19.*

Mr. G. had always been distinguished as a man of extensive reading. He would often, after having wearied himself by assiduous application all the day, call his family together at night and select some one to entertain the rest with a portion of "God's word." Simeon was now to take his turn. But he had no sooner opened his Bible, and named the chapter, (John 3.) than he was interrupted by a voice seemingly in distress "Stop, my son, said the father, did you hear that cry?" The voice resounded, "Murder, murder."—Now Mr. G. was always ready to relieve the distressed. He runs with all the agility possible, to the spot where the sufferer lay; and, like the good Samaritan, he provides

both medicine and home. Mr. G. having bound up his wounds, (for he was a physician,) and placed him in auspicious circumstances, Simeon resumed his reading. He had read but a few verses, however, before, to the great astonishment of all present, a change was perceived in the countenance of the stranger, and when he came to that verse, "Men loved darkness rather than light, because their deeds were evil," the sufferer could conceal his feelings no longer, but bursting into a flow of tears, and turning to Mr. G. he said, "My friends, my worthy friend, had you known me previous to this moment, you would have done me justice to have left me to myself in my former situation: but as you have been so hospitable as to take me into your house, and administer relief to my pain; so pious, as to employ your son to read a portion of Sacred Truth, I must now confess to you the truth, the whole truth, and nothing but the truth," let the result be what it may.—The family were struck with astonishment, and the stranger proceeded,—*"I am a stranger in a strange land—My friends live in M——. I came here yesterday, and put up at one Mr. F's, with motives entirely impure—Better than an hour (when I cried) had already elapsed, since I left Mr. F's, with an intention before I returned, to rob some one of his horse, whereby I might proceed on my journey to S. As I was leaving the house, Mr. T. asked me where I was going?—I told him, to take a walk. He handed me a light, which I refused. He insisted upon my taking it—saying, 'Tis very dark, the road is rugged, you are a stranger,' &c. But my intentions were best known to myself, so I would not take it. He then jocosely observed, 'men love darkness rather than light,' and shut the door. Not knowing that what he had said was in the Bible, I thought no more of it, but made the best of my way along by many a house, till I came to your stable. I then attempted to prosecute my design: But upon opening the door my foot slipped—I fell and broke my leg. I had presence of mind enough, however, not to vent my exquisite feelings there; so I hobbled, as well as I could, into the street, where you found me. Now, sir, continued he, if you will forgive me, I heartily repent—I will pay you the worth of your horse, in lieu for my presumption, I will readily meet your bill of surgery, and solemnly declare, in presence of your numerous family, and which is more solemn, in the awful presence of our God, (of whom I hope to obtain pardon) 'I will never attempt the thing again, so long as he shall lend me strength.' Mr. G. refused the spontaneous offers, and while the company remained in profound silence, he with his usual serenity, took occasion to make improvement accordingly, while the poor stranger was led to repentance; and to thank his God for that Light, which is still in the world, to teach poor sinners the error of their ways. HULL.*

*Bibles for Seamen*—In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to ply the pumps the better. Being a small vessel, they could relieve but one at a time; which they continued to do for six days and nights. In this period they broke up and hove overboard a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer; which, with reading the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hope they would be able to keep the ship through the night. As they were standing one on each side of the table on which the Bible was laid, he opened that precious book, and the first passage that met his eye was Acts, xxvii. 22.—"Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship." They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed that the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine. When day appeared, the man at the helm called out "A sail!" and to their great joy the vessel was steering direct for them. They laid too (as it is termed) took to their boats



and had but just time to save themselves and clothes; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible. Though I am no advocate for cutting as some have done, to find a promise to our case; but, had they not possessed the Bible, and made it "the man of their counsel," they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared bodily strength also. May the Lord make it effectual to the turning of some from their vain courses! It is dangerous for a seaman to be without this chart; but taking it for his guide, he need not fear; for in the greatest extremity he will find in it a course laid down, that will in the end direct his safety to the haven of Eternal Rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths—Had I a voice to reach them all, I would say "Tempt not the faithless ocean without this precious guide;" and to the owners I would say, "rather attempt to send your ship without a rudder than her crew without a Bible." A SAILOR.

#### MISSIONARY

**Mission in Ceylon**—At this station there is a native preacher of the name of Gabriel Tissera, a man of intelligence and of piety. A journal of the mission is kept by him, extracts from which are published in the last *Miss. Herald*, and evidence his ability and the correctness of his views on religious subjects. He is said to have a good knowledge of the grammar of the English language, but lacks experience in composition; it being extremely difficult for a native of the East to acquire a correct English idiom. His penmanship is said to be beautiful. In this journal, he gives an account of the notions of the Pagans respecting God, their views of the nature of holiness, of sin, of justification before God, and their opinions respecting a future state. On all these subjects, the heathen evidence the "blindness of their hearts," the perverseness of their wills, and the gross darkness of their understandings. The talents and usefulness of this valuable native preacher should operate as another strong incentive to exertions for the education of the heathen. Perhaps the labours of one native as a missionary, are worth more than the labors of ten others, who are not natives, and who are unacquainted with the best means of gaining access to the minds of the heathen.

**Choctaw Mission Station at Bethel**—An account of the exemplary conduct and piety of six persons, members of the church, is given in the last *Herald*. One is a white man, a native of Pennsylvania, who has resided in the Indian country nearly 20 years. The conversion and decease of a son at Elliott were the means of his awakening. Another is a native of the Chickasaw nation, whose name is Prince. He was formerly a reviler of vital religion; but the grace of God has touched his heart, the moral spring of action; and since he has obtained a good hope through grace, he has been as active in the cause of Christ, as he formerly was in the hard service of the devil. The name of another was Solomon, who has lately deceased. "He had," say the missionaries, "a most triumphant departure." The others are females, all of whom give practical evidence of the power of renovating grace. Whilst living testimonials of a similar nature are constantly furnished from Missionary Stations, we will not hesitate in asserting that the cause of Christian Missions is truly the cause of God.

#### MR. WOLFF'S LABORS IN JERUS.

*Extract of a Letter from Rev. Jonas King to H. Drummond, Esq. London, dated Jerusalem, May 12, 1823.*

"Mr. Wolff was well received by his brethren the Jews, among whom he labors with unabated zeal from morning till night—Sometimes he sits up nearly the whole night in reading with them out of Moses and the prophets, and out of the Talmud. This I regret exceedingly, as it must soon injure his health materially, and if persisted in, deprive the Christian world of one of its ablest missionaries to the long lost and despised people of the seed of Abraham.

"Our prospects, with regard to the establishment of a missionary station here, are quite as favorable as we anticipated. Difficulties there must be—difficulties we

expect. But in the name of the mighty God of Jacob we will set up our banner, fully believing that the time is approaching when the standard of the cross shall wave triumphantly on the walls of the holy city, and when the dwellers in the vales and on the mountain tops of Judea, shall shout to each other, and sing, "Glory to God in the highest, and on earth peace, good will towards men."

*From the Journal of the Baptist Missionaries of Calcutta, of January, 1823.*

#### THE REPENTANT BRAHMUN.

Our friends in England will soon hear of the death of Anunda; but it will be matter of thankfulness to them to learn, that we have now at the station another Brahmun who bids fair to be a second Anunda, (Joy) the fruit of Doorgapores station.

Three years ago he was with us for some time, and read through Matthew and part of Mark, and then left us, at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer of the Gospel. After three years he returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us, and Pannchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Pannchoo's house, exclaimed "Brother!" "Who are you?" was the reply. "I am Bagungee, the Brahmun, who was with you at such a time, and read the Holy Book. I am come alone with my life in my hand." He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire.

#### CHRISTIAN REPOSITORY

FRIDAY, MARCH 5.

The Presbytery of New-Castle meet on the first Tuesday of April next at the village of Christiana. We hope our subscribers will embrace this favorable opportunity for making remittances due on account of the Repository.

#### CASUALTY.

On Sunday night last, James Pearson, from Philadelphia, who was found dead on Monday morning—this is another warning to Sabbath breakers: had this poor man spent the day in the temple of God, in the service of his Creator, instead of the tavern or grog-shop, he had escaped the awful death to which he came. How true it is—"the wages of sin is death." How unenviable must be the feelings of those who furnished this unfortunate man the means of intoxication, and thus became in some measure accessory to his death! We understand the Deceased left a wife and several children in Philadelphia a few weeks since.

#### QUAKERISM.

The following sketch of the history of GEORGE FOX is taken from Brownlee's Inquiry, confirmed by the most minute reference to Fox's Journal, Sewell's History and other authorities.

"As in every other case, where the founder of a new sect is brought into view, the most opposite characters are given of this man. His converts have canonized him. Eccles styled him 'the friend of God and the great apostle of Christ.' And Penn, who professed never to give vain titles; who would not lift his hat to his father, nor even to his king, honours him with the title of 'a man of God, a true prophet, and a true apostle.' Ballwood, after having tacked together, in his character, almost all the adjectives of the English language, seems to deplore the barrenness of its epithets. The Society did an honour to his Journal, which they have not yet vouchsafed to the hottest volume: they introduced it into their meeting in the Savoy, London, and deposited it in a box there to be a text book; and in their famous school at Bunsworth, select passages were enjoined to be read every day by the pupils. Some of his converts have gone greater lengths: Audland addressed him in the style of prayer. Cole called him 'the father of many nations.' He said 'Fox's power had reached thro his children to the isles a far off.'—His being and habitation was in the Power of the Highest, by whose power he ruled and reigned; his kingdom was established in peace, and the increase thereof is without end." Nor was this the language of obsequy and applause, this homage paid to Fox.

On the other hand Dr. Henry More, the friend of Penn, held up Fox to public re-

sentment, as a melancholy fanatic, possessed with a devil.

In drawing the character of Fox, I shall take no other book than his own Journal and Sewell's History for my guide. I shall not even take the advantage of quotations from his earliest writings, nor the first editions of his book. I will take it as it lies before the public, after having undergone the severest castigations of modern critics; for I have proofs before me that they have expunged ideas and expressions which no modern ear could endure.

G Fox was of an obscure birth, and in early youth apprenticed to a cordwainer. He was so illiterate that he could scarcely write a legible hand, or even spell. His letters, deposited in Zion College library, and his will were adduced to prove that he could not write a sentence of correct English. (Yet this man published, under his name, eight books in Latin, and a species of polyglot, in which sentences of Latin, Hebrew, Italian, Greek, Syriac, and Chaldaic were arranged in their respective columns! p. 122.) He was seduced by the ignorance and fanaticism of the age. He was a mystic after the manner of Behmen. He had read his Bible, but he had read Behmen more. In his doublet breeches of leather, and girded in the primitive manner with his leathern girdle, he strolled over the country, spending whole days in hollow trees and lone some dells, and live long nights in painful watchings. He abstained from food some times for several days. He claimed the prerogative of discerning spirits. He discerned who were saints, who were devils, or apocryphal, "without speaking a word." He soon discovered that his inward "fire" or "light," being "Christ," superseded the use of external means. He went no more to the church, except only to reprove priest and people; he conceived a strange antipathy to "steeple houses;" the sight of them struck at his life.

He was highly favoured with visions: he saw an angel of the Lord standing with a glittering sword; he saw a rent in the earth and smoke coming out of it. He saw vast multitudes coming to him in white clothing. As he set his missionary foot on the soil of Scotland he "felt the seed of God to sparkle about him like fire" which betokened countless hosts flocking to his standard. (And yet he says, in the city of Glasgow he could not prevail. "on even one to come to his meeting.") He was also caught up into Paradise and learned that his name was in the book of life.

In his whole line of conduct he was guided by impulses from the oracle within. Moved by these he went into the church of Nottingham and openly opposed the doctrines of the preacher. Wherever he travelled it was "in the motion of God's power." When sitting down to eat, the spirit would say "eat not," and he instantly obeyed. In one of his apostolical journeys, the spirit moved him to go to the top of Pendle hill, and forthwith he scaled its lofty cliffs. He was moved in one of his marches to Litchfield, in the middle of winter, to throw off his shoes and walk barefooted through the city, while he made the streets reecho with the lugubrious shouts of "wo, wo, wo to the bloody city of Litchfield!" when he returned to his shoes, he felt "the fire of God" so in his feet, and all over him, that he was dutifully constrained to wait for a divine signal to put on his shoes.

He supposed his commission was equal to that of the Apostles. He went further: "He knew nothing but pureness and innocence; he was renewed up unto the image of God, and had arrived into the state of Adam before the fall." With such sinless perfection, he came forth to tell a guilty world, "that God was come himself to teach the people;" that all ordinances and sacraments were done away. Wherever he came, "the power of God was over all." Strangers bowed before him; priests were struck dumb; great doctors melted away: "some of them ran and hid themselves under hedges." It was only necessary to say that "the man in the leathern breeches was come," and the power of God fell on them. His accusers went mad and hanged themselves. A great woman, as he modestly tells us, took him for "an angel," or at least "a spirit." Such was the power accompanying his labours, that "the people flew like chaff before him into their houses." He healed the sick, cured the lame—restored a man who had his neck broken—cast out spirits;—and to crown the climax, he declared that having Christ in him, he was equal with God, and was the judge of the world!—Inquiry, p. 65-71.

[Communicated.]

*From the New-Hampshire Repository.*

#### SINGULAR CASE OF CONVICTION.

Mr. J.—W.—, of H.—, in N. H. when about 15 or 16 years of age, (now about 30) was engaged in a squirrel hunt, as is practised in many places. They formed themselves into two parties, an equal number in each. The company that killed the most, partook of a supper furnished by the other party. In such matches, some beasts and birds count more than others. In this case, owls and hawks counted most. J. W. being captain wanted one at least, of the above named fowls, and thought of many ways to obtain them, but on deep reflection concluded it was out of the power of man to obtain them seasonably for him. In this moment of his solicitude he thought that God would enable him to get them; and actually prayed he would. He thought no more of it till he was engaged in the hunt, when to his astonishment he shot a hawk and an owl, according to his prayer, which led him to reflect that God heard him pray; and if he did, he knew all his sinful conduct.—The consequence was a true conviction of his sinfulness, and a hope of an interest in the great salvation; and now dates his change back to the time of the above incident.

**Cause of Seamen**—The number of sailors on the globe is stated to be about 1,000,000, of whom nearly 100,000 are American. The number of Bethel Unions, in different parts of the world, is 67; of Marine Bible Societies, 33; of Churches and Floating Chapels, 15. There is not more than one Mariner's Chapel to every sixty thousand seamen.

We learn that there has been somewhat of an extensive revival of religion in the Society of the Rev. Mr. Cogswell of Yarmouth. More than seventy give evidence of having experienced a change of heart. Thirty have already united with the Church, and the revival continues. *B. Rec.*

A revival of religion has been experienced in Caver and Plymouth, Massachusetts. In the former town, about 50 persons have been the subjects of the revival. In Middleborough, more than 200 persons have given evidence of an evangelical conversion. *ib.*

**Expenses of War**—It appears from statistical tables in *Lowe's present state of England*, that the wars which grew out of the French revolution, commencing in 1793, and ending in 1815, cost Great Britain eleven hundred millions of pounds sterling. The whole sum raised in Great Britain by loans and taxes during the 23 years that succeeded the declaration of war against France in 1793 was fifteen hundred and sixty four millions of pounds.

The *Archives du Christianisme*, a periodical work published in Paris, contains the extraordinary intelligence, that on the 6th of April last, M. Henboffer, the Roman Catholic Rector of the parishes of Mullis-sausen and Sieyneyg, in the Duchy of Baden in Germany, with the Baron de Gimdingen, his household and forty other families, making in all 220 persons, publicly embraced the Reformed Religion, in the Sigorial Chapel in Sieyneyg; after which the adults received the Holy Communion, according to the Rites of the Protestant Church. The affecting ceremony took place in a Roman Catholic country in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.

**Good Example**—An agreement has been entered into in South Carolina by which the subscribers bind themselves not to vote for any drunkard who may be a candidate for any place of trust, honor or emolument.

#### RESPECT FOR THE SABBATH.

It is stated in the *Missionary Herald*, that a half bred Cherokee, who recently opened a large shop at Dwight Station keeps it shut on the Sabbath, refusing to trade on that day. This respect for the Sabbath is almost unprecedented among the traders, whether white or Indian.

**Rev. Mr. Summerfield**—Dr. Sargent of New York, has received a letter from the Rev. Mr. Summerfield, dated Dec. 22, 1823, in which he mentions that before that letter would reach its destination he expected to be on his passage to the U. States, in company with the Rev. Mr. Reese and Mr. Hannah, delegates from the English Methodist Conference.

*Bos. Recorder.*